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The American Friend

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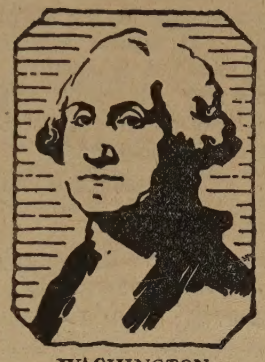
Vol. XXX No. 24

THE FIRST THANKSGIVING PROCLAMATION

THE first Thanksgiving Proclamation was sent forth by President Washington in 1789—one hundred and fifty-three years ago. It contains so much that is applicable to today that we will do well to give it consideration. The proclamation:



WASHINGTON

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA:

Whereas, it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly implore His protection and favor; and

Whereas, both Houses of Congress have, by their Joint Committee, requested me to recommended to the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness;

Now, therefore, I do recommend and assign Thursday, the 26th day of November next, to be devoted by the people of these States to the service of that great and glorious Being who is the beneficent Author of all the good that was, that is, or that will be; that we may then all unite in rendering unto Him our sincere and humble thanks for His care and protection of the people of this country previous to their becoming a nation; for the signal and manifold mercies, and the favorable interpositions of His providence in the course and conclusion of the late war; for the great degree of tranquility, union, and plenty which we have since enjoyed; for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national one now instituted; for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and, in general, for the great and various favors which He has been pleased to confer upon us.

And also that we may unite in most humbly offering our prayers and supplications to the great Lord and Ruler of nations, and beseech Him to pardon our national and other transgressions; to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually; to render our national government a blessing to all the people, by constantly being a government of wise, just, and constitutional laws, directly and faithfully obeyed; to protect and guide all sovereigns and nations (especially such as have shown kindness unto us), and to bless them with good government, peace, and concord; to promote the knowledge and practice of true religion and virtue, and the increase of science among them and us; and generally to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best.

Given under my hand, at the City of New York, the third day of October, in the year of our Lord one thousand seven hundred and eighty-nine.

G. WASHINGTON.

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For November 29—The Mission of the Church

(Matthew 18:15-17; Acts 1:8; 2:42; 11:27-30; 13:1-3; I John 1:3; Luke 4:18-19; Mark 11:17.)

THE MISSION OF THE CHURCH

The mission of the church today is to find God again for the world. "The modern world has lost God and is seeking him", writes one of the penetrating minds of our time. That which informs the world is there, the same today as yesterday, yet too many of us, living today and not yesterday, have lost the living sense of his Presence. As we look back at the primitive Christian church and at the early Friends of the 17th Century with their joyous convincement, their sense of living again the experience that they found described in the Bible "as face answers face in a mirror", we come to understand something of what we lack and must find again. "That which we have seen and heard declare we unto you;" that which we have experienced, in other words, experienced ourselves. We are the Seekers over again in need of that experience and declaration.

The growing strength of the literal, emotional sects testifies to this hunger for experience. While one respects their courage and devotion, one cannot but still hope that 20th Century Friends may yet be in fuller measure the heirs of the first Friends. For intelligence and strenuous thought have a great part to play in the seeking, now as three centuries ago, and the vision of God to be found and proclaimed again must be in 20th Century terms—a vision caught through the wreckage of our own comfortable and pagan world and the suffering we have no right to try to escape.

Just as waiting groups of Seekers preceded the great breaking of light in the experience of George Fox and the convincements that followed his preaching and formed the Society, so perhaps now we as Seekers precede a new breaking of light in our time. Clarence Pickett said recently at Wilmington, "This is one of those sensitive moments hovering about us", and the hearts of his listeners recognized the truth of what he said.

But Friends are not the only ones—other denominations also seek; and on the negative side Friends even more perhaps than others have their divisions, their confused and wavering witness to the teaching of Christ and to the presence of the Holy Spirit in their midst. Yet when we look back at our history we cannot fail to see that it was truly glorious and that time has proved the rightness of the vision that broke upon and sustained George Fox, William Penn, Isaac Penington and John Woolman, and the thousands of others whose names are less familiar. With that shining Quaker tradition for our own why should we fail to find the way to new understanding of the Word speaking within? It was a Pilgrim, John Robinson, and not a Quaker (but it doesn't matter) who said, "The Lord has more light and truth yet to break forth out of His holy word."

CATHERINE R. BRUNER.

For December 6—The Meaning of Church Membership

(Acts 2:37-47; 4:13; I Corinthians 12:12-31; Colossians 3:1-17.)

THE MEANING OF CHURCH MEMBERSHIP

If church membership did not mean different things to different people there would not need to be denominational differences. What does it and should it mean to Quakers? Three things primarily, though no one can be claimed as an exclusive outlook or possession: First, belief in the immanence of the divine, expressed as the Light of Christ Within. Second, group waiting and group experience and judgment, superseding individual experience and judgment, so that any meeting is not a collection of discrete atoms but a whole that is greater than its parts and peculiarly bound each part to the others. And third, the concern, the living out in the affairs of the world of the direction given by the Light Within. Quakerism at its best and greatest moments has not been contemplative mysticism but mysticism leading to action.

One of Robert Barclay's many descriptions of the Light is this: ". . .God hath communicated and given unto every man a measure of the light of his own Son, a measure of grace, or a measure of the Spirit which the scripture expresses by several names as sometimes the seed of the kingdom; the Light that makes all things manifest; the Word of God; or manifestation of the Spirit given to profit withal; a talent; a little leaven; the gospel preached in every creature." The idea of Light being to all is familiar to all Friends, but it is far from meaning that human nature therefore as such is necessarily divine, or that the Light may not be covered or even quenched, in which Quaker thought follows the parables to which Barclay refers. The emphasis upon the Light Within naturally makes the Quaker outlook mystical, but it is to be noticed that while as mysticism it might have run to the personal, and private, the kind of religion which most objectors to mysticism have in mind, as a matter of fact it did not do so with Friends. Quaker religious experience has been profoundly group experience with the individual balanced and corrected by the group, but also with each individual equally responsible with every other for the life of the meeting and for the seeking of the Presence in the hours of worship together. Friends belong to their meetings not first for sociability and fellowship but because they find in them the "life hid with Christ in God;" but from that life truly hid may flow a peculiarly sweet life with one's fellows. When people "know one another in those things which are eternal," to use George Fox's words, they know much without the need of words or explanation, they learn something also of the real nature of forbearance and tolerance of differences that are after all minor, they meet in an unforced cordiality and love. The new nature or new man of Paul's epistle is not put on like a suit of clothes, it comes through the "secret touches" and grows slowly from deep within; one may come to find himself in "the buoyant element" of Hans Buchinger's beautiful little article in the November 5 AMERICAN FRIEND, in which breathing and willing can be "at one with the breathing and heaving of the mighty, world-encircling tide."

Carl Heath has written ". . . communion with God is with intention, or should be, for our fellows and for the great causes of life. We come to experience something of this presence and power of God that we may serve him, and serve our fellows, and struggle with deeper purpose and courage for the noble and splendid things of human existence." As Paul's advice to the Colossians has been followed and the inspiration of Christ has been allowed to dwell in the midst with all its wealth of wisdom, concerns have been amazingly rightly directed. One of the astonishing things about the early Friends is their rightness of intuition as to practical attitudes and work in the

(Continued on page 499)

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A Great Year for Thanksgiving

THE President of the United States has designated a day for Thanksgiving. We who are Christian can and should be thankful even this year in the midst of a global war. We should count our many blessings and name them one by one.

God still lives. He still "sustains and orders" the universe. Above us the stars still shine and run their regular courses as they have done since they first sang together at the dawn of time. All about us is the air and above us the beneficent clouds that have given us life and health since the days of creation. Underneath our feet is the fruitful earth, still giving us food, fibers and metals for our daily needs. We live in a land of bounty: in an era when the inventions of man have taken the materials God deposited in plain and mountain and made instruments which we may use to our great profit.

We should appreciate on every day, but particularly on this Thanksgiving Day, the beauty that lies all about us—in sunshine and landscape, in flower and fruit, in art expressed in so many forms—music, painting, architecture, literature, the decorations and fittings that make our homes so comfortable and attractive, and the taste within us, natural or cultivated, that enables us to see and appreciate these things.

We should be thankful for the thousands of families where home is still home, where husband and wife are still lovers, where parents and wanted children are chums, where together these citizens of a glorious God-given realm, the home, give consecrated support to the Church and all institutions seeking community welfare.

We should be thankful for people, thousands of them, who are creative and contribute to the uplifting of the material and spiritual world. We should be thankful that there are so many who willingly sacrifice so much, often their all, for the promotion of what they believe to be good causes. Many of us may, at times criticise some of them for not being more discerning in their choices but thank God for zeal and the desire to do something that will contribute to the making of a better world.

Bringing the matter close home—to personal affairs—we must not think it trite to be thankful for the common every-day blessings. It is in this realm that we live. It is often in the very little things, that seem so trivial, that frequently cause us the most annoyance or joy. Once I went to call on a man whose afflictions were such that he lived in a quiet, dark room. En-route I wondered what I would say to him who was never free from acute pain. Almost at once he had a story to tell *me*—of a thanksgiving custom where the people at the community service were accustomed to tell of some one thing for which they were thankful. An old, unfortunate woman was seen coming to the service and some one expressed the wish that she would go on down the street for she certainly had nothing for which she could be thankful. When her turn came she said she was thankful that she had two teeth left and that they hit. Well—if one could be thankful for that as a good fortune how many are there of us who should be rejoicing in the little things, the trite things that make up the every-day run of life.

When I came back from Russia, some years ago, it seemed to me there was nothing quite so good as a drink of good, cool, unboiled water. After one has had to do otherwise for weeks on end it is a great blessing to be able to go to the well or faucet, and draw off all the good water one wants and drink without fear of infection.

We should be particularly thankful for the sense of shame and humility that is so often expressing itself in confession, penitence and remorse for the sins which have brought us to the very verge of disaster. We should rejoice that the great leaders of Church and State are so earnestly seeking sure bases of a just and durable peace: that there are organizations and thousands of individuals ready to administer relief to a suffering and discouraged humanity the world over just as soon as conditions will permit: that so many decry the efforts to engender the spirit of hate and revenge: That there is insistence that in the era of the peace to come all humanity, regardless of race, color or creed shall share in the abundance of good things God has given his creatures.

Yes, even in nineteen hundred and forty-two we have things for which we can and should be thankful. Not the least of which is that as followers of the Christ we are determined to help make a better world.

Social Security in Latin America

By Robert C. Jones

MOST Americans feel that, when visitors come to our country from abroad, we should put our "best foot forward" and our very finest buildings, museums, art galleries, theatres, hotels, and factories. It is generally considered that our slums, our prisons, our ghettos, and other more sordid features of our life should be carefully hidden. It is also true that the great majority of Americans who have travelled abroad have been from the middle and wealthy classes and, in many cases, have not really known that there were acute social problems in this country. Latin Americans have thus generally been given the idea that all Americans were comfortably well-to-do and that there were no maladjustments in this country except, perhaps, a rather loose morality and commercialized crime, indicated by a high divorce rate and gang wars which both the press and our moving pictures widely advertise. The 1929 depression taught most of us differently; yet a social worker from one of the southern countries, who recently came to the United States for graduate work, was asked by a number of South American friends why she was coming up here, where so few social problems exist that she probably wouldn't be able to learn very much.

Our Attitude Toward Our Neighbor Countries

Our attitude toward our neighbor countries has varied; but we Americans have a reputation (and I am afraid we deserve it) of being rather contemptuous of other countries. Their lack of orderliness, their percentage of illiteracy, and their poverty has been exaggerated. Absence of modern technical improvements has been given entirely too much emphasis. We have ignored the thousands of homes in our own urban centers which lack electric lights and other modern and, what we consider, indispensable conveniences. Latin Americans have been becoming increasingly sensitive about our myths regarding them, and what they think has been becoming increasingly important to us. We have almost gotten to the place where we hesitate to mention the problems of those countries in public and have gone to the opposite extreme of generalizing about good neighborliness and hemispheric solidarity without recognizing the serious problems that confront all of us.

Perhaps in this there is a little bit of a feeling that people living in glass houses should not cast stones. It is not my intention to cast stones at anyone. Furthermore, both Anglo-American and the Latin-American "houses" are partly mine, and I know that they both have quite a little glass. Although my family's history in this country dates back for a number of generations on both my father's and my mother's side, I was born in Cuba, and that island republic was my home over a period of twenty-five years. I have seen both "houses" from the inside and from the outside, and it definitely seems to me that we need to know each other's problems and how they are being dealt with, as well as each other's resources, scenic beauties, and engineering developments. It is only in this way that real understanding can develop.

Social Improvements and Public Welfare

One of the richest fields for inter-American cooperation undoubtedly lies in the field of social improvement and public welfare. Before saying anything about social problems and reform movements in Latin-America, however, I wish to emphasize one point which I feel should be stressed, and that is that the term "Latin-America" is an exceedingly broad concept and that conditions vary greatly between countries and in different regions within each individual country. The term "Latin," itself, is erroneous in a certain sense, although I can propose no better. The inhabitants of those countries are more different from the Spanish, Portuguese, and French who gave them that name than we are from the English.

One of the greatest needs in Latin-America is for more accurate and complete statistics and more organized and coordinated research into the extent and character of major social problems such as health, housing, education, the cost of living, crime, unemployment, etc. It is true that one cannot clothe oneself with facts or feed on statistics; but it is also true that careful planning is impossible without them, and that accurately and skillfully used incontrovertible data is a very powerful instrument in bringing about improvement. One of the subjects on which there is most urgent need for information is that of standards and costs of living.

According to the best information we have, and according to just plain common sense observation, the standard of living of a majority of the population in Latin-America is very low. They are ill-housed, ill-clothed, ill-fed, and receive inadequate medical attention—if they receive any at all. Some of the economists who have conducted studies in this field have been at a loss to explain how large masses of people have been able to survive. According to the data they have collected, the people should have starved to death long ago. Their income and diet did not appear sufficient to maintain life, much less maintain efficient standards of health. Yet we hear of huge surpluses of beef, corn, wheat and other products in various countries. Some means must be found for effecting a better distribution of these goods. Some of the ways in which this will be brought about are by improving means of communication, establishing small industries, and modernizing means of production. But, along with these technical improvements, there must be guarantees that the benefits will not accrue to just a few people but to the population as a whole. As large a degree of economic democracy as possible must be established. Unless this is done, sooner or later there will be other great social upheavals similar to the one which started in Mexico in 1910. Adequate labor legislation and regulation of industry, together with the organization of labor for social, as well as economic ends are among some of the steps which must be taken—which, as a matter of fact, are being taken.

The establishment of sound social security systems is another necessary provision. A man who is willing to work has a right to a minimum guarantee of employment, food, shelter, clothing, medical care, and opportunity for his children. Various voluntary and obligatory social security systems are increasingly providing these guarantees in Latin-America. Some of these countries are leading the world in certain aspects of such legislation, as is Chile, for instance, in providing medical care. In 1940 there was formed at Lima, Peru, an Inter-American Committee on Social Security. This Committee's first major accomplishment was the organization of an Inter-American Social Security Conference which met in Santiago de Chile from September 10 to September 16 of this year. The International Labour Organization has been an important force in the enactment of such legislation, and the Pan-American Sanitary Bureau has been influential in promoting health insurance, particularly in its preventive aspects. Hospitals and clinics are being built with social security funds, and an

increasing number of the general population are being given periodic medical examinations. It has been found that a sickness prevention program is actually sound as far as a nation is concerned.

The Rockefeller Foundation, through its International Health Division, has financed some outstanding medical work in Latin-America. Although modest, the men and women they have sent to work on their projects have been among our most influential good-will ambassadors.

Conference On Indian Life

In April, 1940, the First Inter-American Conference on Indian Life was held at Patzcuaro, Mexico, with nineteen American countries represented. Few, previous to this Conference, even among the authorities on Indian life, had possessed a true picture of the importance of the Indian population of the Americas, which totals approximately thirty million persons, of whom more than ten million are so isolated that they make exclusive use of their native tongues. A large majority cannot read or even write their own national language. Among the most important achievements of the Conference was the establishment of a permanent Inter-American Indian Institute, to serve as a clearing-house for data relating to the Indians of the American republics. Its present headquarters are in Mexico City; and Dr. Manuel Gamio, a distinguished Mexican anthropologist, is the director. Each participating country is to organize a national institute to serve as a liaison agency for the central body. The United States has such an Institute organized in conjunction with the Office of Indian Affairs.

In such countries as Bolivia, Peru, Ecuador, Guatemala, and Mexico, where Indians constitute a large proportion of the population, the future of the country is profoundly dependent upon their welfare and the degree to which they are able to achieve a fully participating citizenship. In Mexico a new sense of pride has been developed in their mixed Indian-Spanish heritage, so effectively idealized by Jose Vasconcelos, in his "Raza Cosmica" (Cosmic Race), in which he claims that the Mexicans have inherited the best of two great cultures and peoples, and that they can develop to be a new and better race.

The Negro in Latin-America

Another important racial minority in the Americas is the Negro. The number of Negroes is approximately the same as that of the Indians, but they are more evenly divided between Anglo- and Latin-America. They are heavily concentrated in certain regions, usually different from those of Indian concentration. Outside of the United States, Negroes are to be found largely in the Caribbean area and in Brazil. Haiti is the one independent Negro republic in the world; and Brazil is, perhaps, the white-dominated country which comes the nearest to giving them racial equality. Both Indians and Negroes constitute a large percentage of the labor supply of Latin-America. They cannot be ignored in any important consideration of inter-American affairs.

Education

Primary education is legally compulsory in all the Latin-American republics, but most of them are still far from able to provide even elementary education to all their children. Francisco S. Céspedes, who recently completed a study of educational trends in Latin-America, published by the Division of Intellectual Cooperation of the Pan-American Nations estimates that, roughly, the proportion of children of school age who lack educational opportunities varies from around thirty per cent in Argentina and Chile to over eighty per cent in some other countries. One of the chief factors responsible for this is the lack of sufficient economic resources for financing a program of education which would include all the children of all the people. Also, because of the uneven distribution of population, and the absence of an adequate system of highways, schools are often inaccessible. Sparse population, combined with striking physical barriers, make roads hard to construct and schools difficult to organize.

Education, moreover, is more than the three R's. The school system should be adapted to the needs of the people, and conditions vary widely. Mexico has made notable progress in making the school the social center of the community. Other countries are taking steps in the same direction, but more slowly.

Economic Problems

We are aware in this country of somewhat divergent economic interests between the urban and the rural population. In spite of the absence of industrial development in Latin-America, this serious lack of adjustment is felt to an even greater extent than here. Professional services of all kinds are more concentrated in the urban centers than in the country districts. The cities are also politically and economically dominant. Illinois and Iowa farmers may quarrel with the Argentine agriculturalists regarding surplus corn, but they would find many things in common if they discussed their relationships with Chicago and Buenos Aires.

Centers of Population

In spite of the fact that the overwhelming proportion of argentina's economic production is agricultural, over one-half of the population is concentrated in the large cities, with one-fifth living in the city of Buenos Aires, alone. One-seventh of the population of Cuba is in Havana. As large a percentage of the inhabitants of Chile lives in its capital city, Santiago, while eighty per cent of the population lives in the fertile, but proportionately small, Central Valley, which contains only about ten per cent of the land. Almost one-third of the population of Uruguay lives in Montevideo. Great stretches of other countries are comparatively uninhabited, while other sections are heavily populated.

Backward Areas

A large percentage of the rural population in Latin-America is living under conditions which have remained relatively unchanged since colonial days. These people are rapidly becoming aware that the rest of the world is not living as they are, and are making demands that changes be made. They are not under the dominance of the Nazis; but Nazi propaganda may eventually influence them, unless they are aided in achieving a real democracy.

Charity or Economic Security

Assistance to the poor in Latin-America was, until recently, largely in the hands of the church, and charity was taught as a religious obligation. There never has been the puritanical condemnation of poverty that has characterized this country, but comparatively little attention had been given to preventive measures and to the effects of almsgiving on the recipient. It has been only in comparatively recent years that the responsibility of society for the economic security of individual citizens has been recognized, and that objective studies of social needs have begun to be systematically made. The first school of social work in Latin America was organized in 1925. At the present time there are some thirty such schools in existence.

BITTER WATERS

By Fredric E. Carter

I think I know where lies the fault,
That makes the Ocean bitter salt!
Measure all the scalding tears,
Through the endless lonesome years,

Of sweethearts, mothers, and of wives;
For all their loss—ten billion lives,
And all the children who have cried
When their soldier fathers died.

Weigh all the rivers of bitter tears,
Shed in the wars across the years,
Mixed with blood down to the Sea;
Pray, what else could the Ocean be,
But salt and wormwood to the taste?
God in Heaven—what useless waste.

The research being conducted at these schools, while still on a rather elementary level, is making a valuable contribution to the understanding of national problems. They are characterized at present by a sort of evangelistic fervor, wanting to share their new-found information. At the same time, they possess a humility of spirit, a thirst for further knowledge, and a breadth of vision sometimes absent in our schools, where technical knowledge is more highly developed.

As was the case in this country up to a few years ago, most of the students in these schools are women. One of the reasons for this is that the training is almost entirely for home visitors and does not include courses for administrators, directors of research, or social planners. Also, the salaries in this field are not such as to attract many men. Another reason is that it has been felt that this was a field of service for which women are peculiarly fitted. Some of the same factors which brought about the realization of the need for more highly professionalized work in social service work made it economically necessary for an increasing number of women to earn a living, and this seemed to be an appropriate and respectable field for them. This changing status of women might be regarded as one of the fields in which social reform is taking place.

Problems to Be Solved

The number of topics which might be discussed along this same line is almost unlimited. The prevention of delinquency and crime and the treatment of offenders are studies increasingly interesting to criminologists, social workers, lawyers, and the police on an inter-American basis. Housing for workers is one of the important problems in which most of the inter-American organizations I have so far mentioned are interested. A Pan-American Congress on Low Cost Housing was held in Buenos Aires in 1939; and, although the recommended Inter-American Institute has not as yet been established, the Argentine National Institute on Low Cost Housing is serving the purpose to some extent.

Democracy is under attack in the world today. Some people are losing faith in its principles and practicability; but many Latin-Americans, as well as many of us, are developing a stronger faith in it as a way of life, realizing that what is wrong with it is wrong with the best in religion: it hasn't been practiced and appreciated enough. We must recognize that good wishes, and even good will, alone cannot create it, important and necessary as they are. We must study democratic principles and the techniques; and an increasing number of us must participate in its processes.

A Boy Born in 1942, A. D.

By A Concerned Father in 1942

WHY, I haven't even seen you yet, though you have been here five days! I think however, if you will quit kicking those legs so menacingly, and waving those little hands so restlessly, you and I ought to have our first father-and-son, or "man-to-man" talk. Fathers usually wait until their sons *think* they are the smarter of the two, to begin these talks, but I want to talk to you *now*!

First, I want to tell you some things about the world into which you have come to live. It's an interesting world and many things are so mysterious to us all, though man does have records of the thought and activities of homosapiens—that's what we are—for several thousands of years. Still there is so much that man does not know about this world in spite of all his brilliance and achievement. Some men have said that our world is the "insane asylum of the universe," where all the crazy and misfits from other worlds are dumped. Sometimes it *does* seem to be true, but in spite of our inability to understand all mysteries and make life meaningful for everybody, most human beings love life here and are reluctant to relinquish it, feeling possibly as one man put it: "I'd rather stay here—because I am better acquainted."

In this world, son, you will find what men call good and evil, and it won't ever be easy to know always which is which. Nobody yet has adequately accounted for the presence of these two diametrically opposed forces, though religionists, philosophers and even the unlearned have all speculated about these two forces. There is what we call life and death, and they are opposing each other continuously; neither ever takes a holiday. For instance, while the creative force of life was busy creating you, the dark and sinister force of death was at work trying to destroy your forming life. Even after you were born, this evil force continued and shall keep on as long as you are on earth. In the end, death will win over your body and destroy it, but there are values which we hope to put into your life that death cannot destroy.

Here's another queer thing too. You didn't have any choice in being born. You didn't ask to come and live with us, but your father and mother love each other and wanted their love to overflow and bring you to share in their happiness and to make their joy full. If little innocent and beautiful fellows like you did not come to earth often, life would grow unbearable, and human life on earth would become extinct. We have done all we could to make the beginning of your sojourn among us happy and sheltered from harm and evil. We have endowed you with a clean and pure bloodstream with which to fight microscopic evil which ever seeks to destroy your life. This battle between good and evil is not just in the outside world, but within your very bloodstream all the time. Besides giving you a strong physical heritage we have given you an honored name, belonging to people who, by and large have found life good and have read meaning into it. This is about all we can tell you on this line, except to say that for nearly twenty years now we are going to call you "our Son," and give you the best equipment possible for us to give, to enable you to "grow in wisdom and stature and in favor with God and man." Yes, we are going to give you the best that life can offer to make you strong in body, keen in mind, stalwart in spirit, and love and serve your fellowmen!

There are some things you will find out about life that will make you unhappy, I know. I am loathe to tell you these things, but because of conditions right now I think I ought to tell you. This is a particularly bad time to come to earth. It's in a bad shape. I mean that men have put it in this mess. Men have been given dominion or control over a lot of things on this earth, and right now they seem to have gotten it all in a jam. We are so thankful that God hasn't given men *all* the control of earth, because if this were true, we wouldn't want you to live another day. Things are so bad that mothers and fathers ask themselves seriously if it is right to allow the creative forces within our power to bring forth little angels like you. But, still people go on having babies, and it seems that more of you come in times like these. Some evil men even offer premiums to parents who be-

get the most babies, not for love, but for evil purposes.

The most awful thing that is happening right now is what grown-ups call WAR. It's something we thought men were incapable of again in our civilized world. It has happened rather periodically ever since there were men on earth, but though we know how stupid it is, it is still with us. Here's how it works: Some men and some nations get most of the resources of the earth, get rich, proud, arrogant and more selfish. This makes them want more and more. Other men and nations, who are not perhaps as progressive (?), or who may be slower and unable to get so much territory and power, after awhile get tired of paying tribute—they call it tariffs, and rebel at this slavery and strangle-hold their more aggressive brothers have upon their life. So both sides, instead of sharing the earth's goods and dividing things up equitably, build up what they call national honor, train young boys to fight one another, both sides tell a lot of lies, and soon they are marching these boys off to kill one another for the honor of their respective countries. While these boys are out on the battle fields of the air, sea and earth, back home greedy men and women are rolling in war profits made on death-dealing war supplies. What boys are able to march through this sea of blood, dirt and hell come back home as heroes, but soon find the emotional tide stayed, and they and their families become the forgotten people! When all the countries of the world involved in this Armageddon are physically, culturally and morally bankrupt, the heads of the various governments call what they term an Armistice to decide how to divide up the world, rebuild their broken cities and settle down again to the same old routine. Isn't it silly and stupid? We were in one of these World Wars when your daddy was born over twenty years ago. That was to be the last one, but now we are in the greatest war of all time. Don't you begin to agree with the man who said this is the asylum; crazy-house for the Universe? I shouldn't have told you all of this, I suppose, but unless the peace of this time, whenever it comes, settles things better than last time, there'll be another great war by the time you are twenty years old and maybe sooner. You will be snatched out of your home by a relentless government, to go clear around the world to kill other boys as many as you can—the more you can shoot down, the greater the hero you will be! But listen son, and this will floor you, I know: if you were to kill a fellow on the street, an enemy of yours, you know what would happen to you? Why, you'd be sent to the electric chair to burn for murdering a fellowman! There's one bright side of the picture, however. There are throughout the world today thousands upon tens of thousands, in fact, most of the people of earth who are done with this business of war and want peace and decency. These people are urging that a settlement be made this time once and for all that will divide up earth's goods sensibly where all peoples and all nations may share in its bounties; beat their swords back into plowshares and their spears into pruning-hooks, and learn and practice war no more. There is a better way which we know, God's way, and someday men will learn and follow it; yea, before YOU are cannon-fodder age, we pray!

Here's something else you will think is awfully silly, when you're old enough to think. All people in the world are not white as you are. No, there are people who have red, brown, yellow, or black skins, with varying other racial characteristics. For instance if you had been born to Negro parents with black or brown skins, you would have been a little Negro baby. I hate to tell you this; but had this been the case, you would not have been born in the nice hospital where you were. In the first place your mother would not have been allowed there, except to scrub floors, etc. And too, the nice doctor who was so kind and helpful to your mother and you, could not have taken care of you, even if down in his heart he may have wanted to. It would ruin his professional practice to have Negro patients. You ask what makes people on earth so ridiculous? I can't exactly understand it myself, son. Away back yonder Black people who were said to be uncivilized were brought to America by CIVILIZED people as their slaves. Yes, they brought Negroes here and bought and sold them like we trade cows and cars today. For many years this was so, until a great and good man by the name of Abraham Lincoln said this is not right, and stopped it. Men fought a war over this too. Yes, we fight wars to settle everything, though we know better, more humane and less costly ways. People are not allowed to buy and sell them anymore, but they are still denied many constitutional rights white people enjoy. Some places they can't vote or hold public office, are denied admission to some professions, etc. And this next thing I am going to say will cause you to keel over, I know. These people who deny Negroes their rights pay large sums of money to send what they call Missionaries to Africa and Jamaica to Christianize the natives; to tell them the good tidings—which are exclusively for White folks! While we are on this line of thought, the Negroes are not alone in this silly discrimination. The Orientals —Japanese and Chinese are excluded or kept out of the United States now. They are yellow and have slant eyes, they say. Some people in certain areas thought we were getting too many of them there, so they persuaded the Congress a few years ago to pass a law that no more could come in, we didn't want them! And can you believe it, son, the Japanese are now one of our enemies in the War; they even attacked one of our possessions! And the Chinese much the same kind of people, are on our side! *I* can't make sense out of it either. Maybe someday we can, here's hoping.

I think this is about enough for this talk, but there'll be more. I trust as you develop that you will come to me and discuss everything frankly that concers your life. I don't want to leave you discouraged, and be like Job of old, wishing you had never been born! This is the greatest age in the history of man on earth as far as we can find out. Man has been able to make the earth literally blossom as the rose! He has annihilated time and space with radio, telephone, telegraph, television, the aeroplane, streamline trains and powerful automobiles! We have taken the raw materials of the earth and from them have created everything imaginable for man's blessing and comfort. We are ahead in the race with disease and death, increasing the life span of man on earth, and giving security to people when their fruitful years are over. We have used the arts and sciences all to our enjoyment, and until this war came, were making all the amenities of life possible for more people all the time. We have come a long way from the jungle with its tooth and claw, and survival of the fittest law of life. It doesn't look like it now in many ways, but we have once known and tasted of the better way of life, GOD'S WAY, and we won't go back.

This is the world into which you have come. We pray that God may lead your parents in moulding your life, that you may help in bringing forth the good life for all men in your season!

STEWARDSHIP

The question which puzzles men is: "How much money belongs to me; how much to God:" and the answer is this: "Not a single thing belongs to you if you are a Christian." Christ said, "For judgment I am come into the world," and he is God's Challenge of what is right for man. If we follow him, we follow him to salvation; if we ignore him, we die. Christ had no possessions, and nowhere did he indicate that he had a right to do what he wanted with his life. He was given in trust. Having the example of our Lord, let us turn to the subject of our own disinterested stewardship. — JAMES A. CONEY in *The Friendly News Letter.*

Yearly Meeting Activities

BALTIMORE YEARLY MEETING

By Ruthanna C. Moon

Baltimore Yearly Meeting (Homewood) has concluded its 271st session. Perhaps because of its age, the story of the setting up of a new yearly meeting in Jamaica seemed very impressive as told by James Coney.

Attendance was better than in previous years, despite gas and tire restrictions. Virginia Friends again came by boat and were well represented. Visiting Friends from other yearly meetings included Percy Thomas, James Coney, Elizabeth Kirkwood, Rufus Jones, Passmore and Anna Griscolm Elkinton, Philip Jacob and little daughter, Raymond Wilson, Frederick Libby, Bertram and Irenee Pickard, and D. Elton Trueblood and family. Herman Newman, a minister and Member of Baltimore Meeting but living too far away to attend regularly, was most acceptably present.

Rufus Jones in his address on the first evening set a high mark for the Yearly Meeting in pleading for a Faith that is not overcome but overcomes the world. As the early Christians produced a faith that conquered, we must find a way of life designed to match and overcome the world wide needs and suffering of this day.

There was active participation in meeting for worship. Friday morning worship period was dedicated to those distant meetings from whom the barriers of war prevent communication. The Yearly Meeting united with the desire of the presiding clerk, J. Hoge Ricks, in sending a message of love to them through the Swiss Red Cross. Epistles from fellow Yearly Meetings were heard with interest and unity. James Coney delighted us with the proposed uniting of the two Yearly Meetings in New England. He even ventured that he, an Englishman, might some day belong to the Yearly Meeting of Friends for North America. Keen interest was expressed in the proposed new Friends Discipline.

Elton Trueblood led the three noonday devotional periods, dwelling on "Jesus and Our Time":—"Jesus Uncertain," "Jesus Misunderstood," and "Jesus Understood." In a time of perplexity it was well to consider how even our Lord met and wrestled with such problems.

Interest ran high in the meeting to consider the State of Society. Anna Braithwaite Thomas, from a vantage point of nearly ninety years, said it sounded more like meetings of former years, and expressed a hope that from now on we would go forward.

Cameron P. Hall, director of the Dept. of Social Education and Action of the Presbyterian Church, speaking Friday evening on "A Sense of What is Vital," made a strong plea for giving first place to man's physical and spiritual needs, rather than giving alcohol and its train of evils so much priority in our national and international economy.

Can we find a message big enough for such a time as this? The question was faced by D. Elton Trueblood in his address to one of the Yearly Meeting's largest audiences on "Truth Worth Publishing." His answer is that such a message is found in the truths of the Christian faith. In our relations with our country we should remember how far it has gone on the basis that we are children of a common Father, that we are "of one blood." A paganized America would leave us only a wretched conglomeration of peoples. Our country is a good country—not perfect—but deserving more thoughtful characterizations than "totalitarian" or having "concentration camps." The second Christian Truth emphasized is in its stress on world vision and concern. This will mean the end of imperialism and eventually bring the nations under one government. The third truth given as worth publishing is that of a right relation to God. There is at the heart of the universe One in whom are the values for which we stand. He is working out a purpose. We did not make Him; He made us. What if the world really believed in Him? He would lead us to a good earth just as surely as the Children of Israel were led to a promised land. Not by our righteousness nor by our social Gospel alone will we go forward in this journey. We are due for a recognition that progress begins with the possibility of being born anew by the grace of God.

James Coney and Percy Thomas spoke at the two sessions devoted to missionary interests. The Missionary Union was delighted to welcome a new society at Fishertown, Pa. Percy Thomas and others interested in Religious Education spoke of the care which has gone into the new Friends Lesson material. Harriett Francis witnessed to the help Fishertown had received from it.

Due to some rather obscure timing, the Peace Committee was scheduled to take over at the exact hour Baltimoreans have learned to expect a practice air raid alert. To one accustomed to hearing them from a different listening point, it seemed the siren across Charles Street let out a few extra blasts in behalf of the visiting Friends. Raymond Wilson pleaded for a keener interest in those things which make for peace. In the gallery of those whom he named for outstanding achievements in this direction not a Friend's name appeared. Surely it behooves us to devote ourselves more consistently to this discipline and service if we earn the respect of those who look to us for a peace testimony and help in throwing off the curse of war. Concern was felt for the war victims in Europe who are starving while we have abundance and use quantities of grain for liquor. A statement from English Friends sent to the Service Committee expressing their desire that negotiations be kept open in India was read. In joint session with Park Avenue Yearly Meeting, two messages were directed to the President pleading that we try to find a way to feed starving Europe, and that he leave nothing undone to further reconciliation in India. Three joint sessions were shared with Park Avenue Friends.

Frederick Libby on Sunday spoke three times and later was heard over the radio on the American Forum of the Air. He spoke feelingly of the Remnant, those humble souls who are meek enough and close enough to God to grasp His Truth. Only to those can God reveal His Truth. The importance of Peace Aims and cultivating techniques of fellowship and understanding were stressed. Bertram Pickard took up the theme again in the evening with his discourse on the Family of Nations. He prefers that connotation — a Family, God-centered, with church, mature and immature nations as children—rather than a League or Federation. The necessity for a global solution was stressed. What we do now is more important than what we plan to do later. It was good to hear an Englishman speak of the importance of Indian freedom to choose her form of interdependence in the Family of Nations. Perhaps it was well for Americans to hear that we need a "Declaration of Interdependence" in this country. Bertram Pickard feels the Family concept is God's concept and through it God's purpose will prevail. Perhaps in this prophetic vein was Passmore Elkinton's concern that we learn to use and cooperate with the forces in the Universe. God has one will for all; not a way for one and an opposite way for another. We must discipline ourselves to find it, and find unity in truth as do scientists in discovering natural

laws. There was good fellowship outside Yearly Meeting sessions. Friday afternoon was left open for individual concerns to be fulfilled. Quite a large group visited the C.P.S. camp at Beltsville, and it was a joy to see many of those young men in Yearly Meeting sessions. Small groups gathered in the Library for fellowship and to linger over the book table. Some will not soon forget the grave problems of Good and Evil, and pro and con New Deal which were labored over by a few on Thursday afternoon. Those who felt man's longing for good stronger than his evil desires were heartened by these words from the London Epistle:

"The world we live in is not to be thought of as a world of wicked men but rather of men hungry for assurance that their lives have value. How can we convince them that life, and abundant life, is within their grasp, that Christ is the life, except by showing them the face of God reflected, however imperfectly, in our own, in our love and neighborliness and understanding."

To this end we are called to dedicate our lives, that Peace on earth and good will toward men may be realized.

KANSAS YEARLY MEETING

Truly it was with hearts filled with gratitude and praise that Kansas Yearly Meeting opened its sessions this year. The registration on the opening day was only thirteen less than last year. The sessions on Tuesday were opened with a devotional and praise service led by Francis Jones, chairman of the Evangelistic Board, using Nehemiah and Esther as examples.

Opening the sessions on Ministry and Oversight, Fred McKinney brought a message from Acts 20:28-35, stressing particularly, "Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood." He stressed the duties of Elders and Overseers and urged cooperation with the younger pastor, helping him in a constructive way to so build himself that he can rightly feed his flock with the Gospel of Jesus Christ.

Eight new pastors were recorded and the Yearly Meeting welcomes several new pastors this year.

Charles Beals was appointed to fill Lloyd Cressman's place as chairman on Ministry and Oversight.

The business session opened by our presiding clerk, Frank Brown, reading I Tim. 3.

We were blessed this year with a number of visiting Friends who contributed much to the various sessions of our Yearly Meeting.

Evangelistic services at 11:15 a. m. and 8:00 p. m. were led by Albert Copeland of Westfield, Indiana. He came to us with the concern not only for those needing salvation through the blood of Christ, but for Christians to develop in a deepening of their spiritual life, promote growth in grace, and with the guidance of the Holy Spirit; to explain the scriptures and give a deeper insight as to their true spiritual meaning. This was handled under the various subjects: Glorifying the Cross, The Method of the Cross, Christian Perfection and the Grace of God in Its Workings.

Richard R. Newby, former Superintendent of Kansas Yearly Meeting and just recently Superintendent of Iowa Yearly Meeting, came to us with the concern that Kansas Yearly Meeting, as well as all yearly meetings, be a part of the church of Jesus Christ at this present time, and in devotion to Christ, be given to His work after that order and plan which will be far-reaching for the salvation of people and transforming of life, which has to do with the kingdom of God as it is and is to come.

Christiana Jones, a former missionary in Palestine, gave a thrilling report of the work there and conditions prior to the outbreak of war. She showed colored slides of scenes in Palestine and shepherd's scenes which brought to our hearts a deeper appreciation of the twenty-third Psalm. Only a small group of Quakers live and teach in the Holy Land, principally at Ram Allah.

We were fortunate in having Philip Jacob, Secretary of the C.P.S. section of the American Friends Service Committee in Philadelphia, with us to present first hand information as to the work Civilian Public Service is doing and to present the problems that face us concerning this work. He pointed out that Friends are taking a very tolerant and understanding attitude toward their members enlisting in the armed forces of the nation, as well as toward those who take the historic peace stand of the Society of Friends. Kansas Yearly Meeting expressed itself in the same manner, urging that every young man be presented with information as to our peace stand and why we thus believe.

A letter from our boys in camp protrayed an unshaken faith in God despite social and financial status, and our boys are willing to take any risk for constructive work.

Stewardship was presented to us by various speakers, but statistics show that only a very small per cent is given per capita in Kansas Yearly Meeting to further God's work both at home and abroad. We were urged to be stewards of what God has entrusted to us, so that by giving of our all to God our prayers will be answered.

The Committee on Prohibition and Total Abstinence report activity in this important field, urging us to send petitions to our state and national representatives against the present evils. Our government pays $1.00 per head for coyotes to protect our chickens, but we pay 27 cents per capita to sell beer to our children. We must believe in the thing we are advocating and act now.

The Educational Committee and the Bible School Committee made us realize the importance of not neglecting the religious education of our youth and building into their lives our church doctrines and faith in God so they can build Christian character.

At the Memorial Service a male quartet directed our thought to the time and place where, when the wheels of mortal life are all laid down, we shall have reached our home and dwell with Jesus and our loved ones forever more. Clarkson Hinshaw in his message gave some precious words of inspiration and comfort.

Albert L. Copeland brought a very inspiring message Sunday morning on the subject, "Ancient Landmarks." His aim was to discover what were truly the landmarks of Quakerism. As a church we have lost the front seats and galleries, the plain language, the Quaker bonnets, and many other signs that marked Quakers. However, it isn't the outward sign but the principle for which we stand—communion with God, salvation as a personal matter, the scriptures and God's words — that are the landmarks which we should be sure are not removed.

Richard Newby brought the message on Sunday afternoon using as a text, "Withstand in the evil day and having done all, to stand." He said the day does not make the evil, and told us how to stand. This was followed by a testimony meeting.

At the evening service Albert L. Copeland brought the closing sermon. Experience tells us that man cannot save himself from sin, the Bible says so. The Holy Spirit or his inner nature tells him he cannot save himself. Is there any salvation? The answer is in the experience of the saints, God's word, and the Holy Spirit's witness to us that God can forgive. Sanctification is what God does with what we give Him. Salvation must include every department of man's being. God restores in man His image, then moves in with His Spirit. These Thessalonians were needing this fuller experience. God causes us to be fruitbearing and empowers us to do the work He gives us to do.

Friends Conferences

NEW YORK Y. M. CONFERENCE AT OAKWOOD SCHOOL

A group of Quaker ministers and workers of New York Yearly Meeting met at Oakwood School, tenth month, 19th to 21st, to re-emphasize the importance of the spiritual message of Quakers in these times, and to consider ways in which Friends can minister practically to the needs of the whole community.

Irené Pickard, a member of London Yearly Meeting, who is now in the United States continuing the work for internationals formerly centered at Geneva, led the morning sessions. Hiram Hilty, minister at Clinton Corners, New York, was chairman of the open conferences in the afternoon. Levinus Painter, whose interest in developing Penn Craft has made it one of the well-known American Friends projects in homesteading, was also present.

In developing the varied types of ministry now possible, the conference emphasized the danger of premature activity undirected by religious thought, psychology, and Quaker principles. The three main points considered were the place of suffering in a day like ours, the ways of having fellowship with those who do not agree with us, and the means of caring for the ordinary difficulties of life not directly related to the war but intensified by it.

In an address to the Oakwood School assembly on tenth month 20th, Irené Pickard evaluated the work of the League of Nations, declaring that its seeming failure was of far less importance than its inception.

Plans for the living together of nations date from the fourth century. By the fourteenth and fifteenth centuries such plans were becoming increasingly popular. Yet it was not until 1919, when the first real attempt was made to carry such a plan into action, that a long, evolutionary process became reality.

The oneness of mankind, an idea which permeates all religions, was in part achieved through a rapid scientific program. But the peoples of the world haven't yet learned to live together emotionally, and they need institutions like the League to promote emotional and spiritual training.

In pointing out the achievements of the League, especially with reference to the future, Irené Pickard emphasized the importance of a large number of statesmen being able to get together face to face, and the importance of learning to take a world view and of getting reactions from all over the world. More practical achievements of the League included the settling of thirty-five disputes through the International court, some of which might have led to war, the preservation of peace during South American plebecites, the establishment of mandates, the disinterested reconstruction of China, and the open facing of the economic causes of the last World War, with the attendant recognition of the interlocked character of the lives of ordinary people everywhere. Most successful and spectacular were the achievements in the social and humanitarian fields, especially the attacks on opium and the drive for a basic level of nutrition.

The three big problems to be solved in the coming postwar days, according to Irené Pickard, are those of justice, which is bound to be relative; security, which will have to come through an impartial tribunal and a willingness to abide by its decisions; and supernational loyalty, which will have to consider the knowledge and interests of others as well as those of individual nations.

The following day Irené Pickard gave the Oakwood School assembly a vivid picture of the sufferings and privations of the thousands of homeless people in southern France. No repetition of the well-known facts can quite dull the poignancy of the story.

Outlining the work of the American Friends Service Committee and its friends both in unoccupied France and in the United States to alleviate somewhat the horrors of physical privation and the rending of family ties, Irené Pickard described one of the more hopeful experiments, the efforts of a Spanish refugee center to run a workshop by making artificial limbs. Some transference of camps to deserted villages, where agriculture is reestablished and industries like the making of toys or furniture begun, may well become the nucleus of like efforts on a larger scale after the war.

Fighting human misery on such a front, Irené Pickard fittingly concluded, is motivated by the desire to preserve the same ideals for which people are sacrificing themselves in the war,—belief in the integrity of human worth and in the value of the ultimate development of human life.

"It is the quality of human life that counts, not its length merely."

"All the good things of this world are no further good than as they are of use."

LABOR DAY CONFERENCE

Flash! A rubber shortage! Yet, Keewadin was full and overflowing.

Once again Young Friends from Maryland, Pennsylvania, New York, Virginia, C.P.S. camps, and where-not, overflowed Keewadin for Labor Day Week-end. In fact there were so many of us that we ate in shifts for our meals.

Saturday evening found us in our first meeting which was opened by Harry Scott's reading from the London Yearly Meeting Epistle, 1942, which brought comments from several young Friends and a closer harmony among the group as we started the evening discussion around the topic of "Friends in Civilian Defense."

None of us can say what is best for another, but we can set up general criteria on which we can base our actions. The approach that most of us felt should be followed is that we would participate in those things that we would be doing if it were peace time, the activities that have been slow in developing during the past twenty years, those that would not be laid down after the war, aimed toward the bettering of mankind.

Leonard Kenworthy, Dick Moses, Bob Mitchell, Roger Way, and Allen Eister, lead a discussion among themselves (!) on C. P. S. camps.

The C.O. when registering has three choices: 1AO, 4E, and jail. Speaking for those who chose to accept a 4E classification, the boys pointed out how after being at camp so many of the fellows changed from the position of the C.O. to that of the Pacifist: That the experience in camp brings one to know his own self: The fact that a fellow either adjusts easily, learns to adjust, or doesn't adjust at all.

The C. O. doesn't just talk; whenever he gets a chance to learn a new trade or to learn about reconstruction work he takes that opportunity always preparing for that work which he hopes will be open to him to do in the not too distant future.

Sunday morning found Margaret Wagner leading a discussion on the racial question.

The basic fundamental in erasing the seeds of war is the starting with oneself; by devoting oneself to a great cause, one finds the differences with others which had seemed so great, are diminishing in importance—are being submerged in the striving for the greater end.

Bill Ensor and family were present for the afternoon session in which Bill gave a very fine report on the Wilming-

ton, Ohio, conference held the week before. A report of this conference will be available through one of the Philadelphia offices.

Isabel Needham spoke to us Sunday night of her experience in reconstruction work in France, stressing the importance of that work, but also the point that there is work for the individual on the reconstruction front at home as well as abroad. Supplies are vital to administrators' work, and we at home are under a definite obligation to furnish them.

After Monday noon people soon disappeared, and one could hardly realize that the conference was over. But we left knowing new friends, what they are thinking and planning in this world of trouble.

New York Friend Visits the West Coast

Forwarded By David E. Henley

BAYARD RUSTIN is a dynamic young Negro Quaker, one of the youth secretaries of the Fellowship of Reconciliation and a member of New York Yearly Meeting, who has just finished a visit to the West Coast. In Los Angeles he met with the F.O.R. and later with a small group of Friends; he preached at the Avalon Christian Church, and spoke over a Pasadena radio station. His message to the F.O.R. on Saturday, October 17, carried with it such authority that it has left a lasting impression; and though it is not possible to transmit the spirit which made his message so effective, his clear thinking in regard to pacific or non-violent approaches to the evils of our day represents a distinct and unique contribution.

Being one of a minority group, Bayard Rustin is particularly interested in the problems of the Negro race. He discussed the rising racial tension, listing some of the ways in which this is being fostered: Through a part of the Negro press which incites action without making clear the methods which are necessary to effect good social change; through organized groups which have been brought together to create violence (a modernized version of the Ku Klux Klan); through political pressures; and through the pressures created by war, exemplified in situations where crowded buses refuse to carry Negroes, forcing them to wait endlessly in unpleasant waiting rooms. He spoke of the tension rising in the army because of the feeling among certain Negroes that the war situation afforded an opportunity to force violently recognition of their group.

Recognizing this tension, Bayard Rustin felt that there were three ways in which Negroes might react: (1) To allow themselves figuratively to be pushed into the corner; (2) To use violence, psychological and physical (which, he felt, would be suicidal); (3) To fight "this war for freedom," *but without violence*. On this third alternative he based his message, throwing new light upon the aspects of the non-violent method, and putting into the hands of those who would oppose injustice, a technique or weapon which effectively releases good.

The following experience, briefly recounted, served as illustration for his analysis of the factors in any conflict which can be relied upon to raise it from a plane of violence to one of non-violence:

While waiting for service in a restaurant Bayard Rustin found himself being ignored because of his color. Amiably he approached the proprietor who declared that she could not serve him because the Negroes in that town were dirty, they wouldn't work, and because, if she served them her customers would walk out. By means of a report given him by the F.O.R. in that locality he was able to help her to understand the underlying causes for the conditions and qualities in the Negroes to which she objected. In order to test the charge that the customers would walk out, he appealed to the woman to make an experiment: To allow him to sit conspicuously in the front of the restaurant for ten minutes with a hamburger before him without eating it. If anyone showed resentment of his presence by leaving the restaurant it was agreed that he would follow that person out. At the end of fifteen minutes, when no one had left the restaurant, the proprietor had served him a hot hamburger in place of the now cold one. It was reported later that this woman was continuing to serve Negroes and was active in her efforts to better their social conditions.

The following elements, drawn from the story, were found to exemplify the kind of action necessary to meet any conflict constructively:

We must believe that in each person there is the ability to see real truth and to be creative, that the man who opposes us is only acting on what he feels to be the truth. When a partial truth comes into operation with a greater partial truth, whatever comes out of the situation is the greater truth.

It is encumbent upon a person to leave more good will in a situation than existed before he came into it; and so behave that those who are not participating in the issue will be attracted by the high behavior of the participants.

One must act without fear, for violence can be carried on when there is fear. Fear comes about through the inconsistency of believing one thing and doing another. Freedom from fear is possible when one has complete faith in the basic principle that good will is the most creative force in the world; when one, personally, acts out of power received through the Inner Light.

It is important in all situations to admit one's guilt and to see one's self in relation to the events that exist. If we are to clarify the stream of history we must first purify the springs within ourselves. Of parallel importance is the necessity to tell the truth, the temptation being to exaggerate or distort facts.

It is necessary to be creative; to be ready, in a stalemate, to offer an alternative plan of action.

Bayard Rustin expressed his faith in the Negro people to meet the present tension and potential conflict non-violently. He spoke of the quality of real seeking and the lack of bitterness under suffering which is reflected in their spirituals, and which is the essential spirit of non-violent action.

SUNDAY SCHOOL LESSON

(Continued from page 490)

world. We can all think of many examples. It has sometimes been said that the world has caught up with Quaker testimonies—there is no more need of them. But it becomes more and more clear that it has not, and yet more clear that just as the Friends of the 17th Century thought and acted beyond their time, so the obligation is on us to think and act beyond ours.

CATHERINE R. BRUNER.

BEER'S ANNUAL COST

Barley	2 Billion Pounds
Corn	441 Million Pounds
Sugar	114,877,697 Pounds
Rice	189,000,000 Pounds
Railroad cars	40,360 Cars
Bottles	400 Million
Coal	200,000 Tons
Laborers	1 Million

The ministry of education in Panama has appointed a committee to study the problem of educating backward children and finding a place for them in the country's cultural and economic life.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

FOR OUR MANY BLESSINGS

Serve the Lord with gladness.

PSALMS 100:2

* * * *

Gratitude is the gateway to the presence of God. Recognition of indebtedness deepens mutuality, and spiritual growth is accelerated by cultivating the habitual response of thankfulness.

KIRBY PAGE.

* * * *

While I would fain have some tincture of all the virtues, there is no quality I would rather have, and be thought to have, than gratitude. For it is not only the greatest virtue, but even the mother of all the rest.

CICERO.

* * * *

He that urges gratitude pleads the cause both of God and man, for without it we can neither be sociable nor religious.

SENECA.

* * * *

Gratitude is a person to person reaction. Is there not a story of Harriet Martineau, who was not too positive in faith, that she exclaimed on a bright spring morning, "I'm so grateful"; and that her more believing friend, replied, "Grateful to whom, my dear?"

GEORGE A. BUTTRICK.

* * * *

Best trust the happy moments. What they gave
Makes man less fearful of the certain grave,
And gives his work compassion and new eyes.
The days that make us happy make us wise.

JOHN MASEFIELD.

* * * *

Praise likewise gives outlet to a primal impulse of our nature. Thus it prevents "repression," and grants that glad health which always attends the true release of our nature's energy. The stream of life is not thwarted, to spread destructively as in the ingrate, but goes singing to the Sea.

GEORGE A. BUTTRICK.

* * * *

Especially easy and particularly perilous is the practice of ignoring God's share in providing the privileges we enjoy.

KIRBY PAGE.

* * * *

Therefore the prayer of thanksgiving should be quite specific. . . . If we are thankful "for everything," we may end by being thankful for nothing.

GEORGE A. BUTTRICK.

God has two dwellings: one in heaven and the other in a meek and thankful heart.

IZAAK WALTON.

* * * *

Again, O God, I give thee thanks for these:
For friends who understand,
For useful work, and laughter lightening toil,
For comradeship with youth, alive to know and do,
For mellow age,
For homes where happy children's voices sound,
For hearths where lambent flames play merrily,
For tables spread with daily sustenance,
And couches that give rest when day is done—
For these, O God, I thank thee.

GEORGIA HARKNESS.

* * * *

"Be of good cheer." Those words run and ripple and sing all through the Gospels. The Jesus of history was aglow with a radiant gladness. His vigorous, contagious, buoyant and unbounded joy was based not upon wishful thinking, nor empty sentimentality but upon a great faith which rested upon the eternal verities which lie at the heart of Reality.

JEAN S. MILNER.

* * * *

That is the supreme aim of a religious service, that you should so see God even if only for a moment of silence or a moment of praise, that you ask nothing more. You no longer want to get anything out of him, you do not seek to change his mind; your heart simply goes out in a passion of love and joy.

A. MAUDE ROYDEN.

* * * *

Father,
We thank thee today
For the simplicity of this relationship
Between our souls and thine.

OUR DESIRES OR GOD'S WILL—WHICH?

BY KENNETH R. PICKERING

Man is by nature selfish. We want our way. James and John had evidently been accustomed to special privileges and honors. They felt they were more deserving than the other ten, more entitled to special favors and they came to Jesus with a bold demand, telling Him what place they thought they ought to occupy in His Kingdom. "Master, we would that thou shouldest do for us whatsoever we shall desire." Mark 10:35. This is one of the most up-to-the-minute Scriptures we could ever find. We want to make God fit our own little pattern, fit Him into our own inadequate mold, hold Him as our own selfish possession and in so doing we have really reversed the whole program of Christianity.

If we were quite honest we would make some such bold demand as this one made by James and John. In other words we would like the best places at the banquet, the loudest praise in the streets, the most gracious salutes in the market place. We demand attention. We set up rigid requirements for everybody but ourselves. The other fellow is always wrong. We are the only ones who live the righteous life. An architect complains that many of his clients come and ask him to design a house for them, only to let him speedily discover that they have already designed it for themselves. What they really want is his sanction of their plans and the satisfaction of seeing him draw on paper what they already have in their minds. In the very same fashion we often go to the Divine architect and ask for wisdom, guidance, but we have already planned how we will build our fortunes and shape our couse, it is not His way we are seeking but His approval of our course.

Jesus in training his disciples stressed certain qualities which would fit them for the Kingdom. Three of the things he mentioned as dangerous for those who would live at their best were, love of money, worry, desire for pre-eminence. The very thing we have been talking about — pre-eminence. Self interest above the will of God.

There is in life one preoccupation worthy of our strength. "Seek ye first the Kingdom—" and all the things of lesser importance shall fall into their proper places: He that findeth his life must lose his dependence on flattering recognition. A true life has God for the center. A true life puts first things first. Life grows right and precious as love broadens. The self-centered life is false and empty. Selfishness ends in spiritual death.

What about God's desires? His judgments seem rigid; His requirements exacting; His will unchanging; but we will discover it is completely devoid of selfishness or self-interest. God has been called a jealous God, but He is jealous only for our good, not his own satisfaction. God's desire is for the first place in men's hearts, not for His but for their good. God's great desire always is to present a way of life which will challenge, a way of conquest, an ascending life of hope and promise. The more one trusts and relies on God, the more useful his life becomes. God has often been pictured as leaning over the battlements of heaven with a look of compassion written on His face, longing for the time to come when men shall do His will and put away their own self-seeking.

God's desire is that His Church be-

come alive and vital. That we take our eyes off self and our interests. For His sake? No, for our good. We pray thy Kingdom come, thy will be done in earth as it is in heaven, but too often we do not mean it for if His will were done in us as in heaven, we should be emptied of selfishness and arrogance and pride.

It is quite natural to want to be exalted but greatness is not determined by one's position, it is calculated on the consecrated Christlike service one renders, the Christlike life one lives. James and John say "Master we would that thou shouldest do for us whatsoever we shall desire." St. Paul on the road to Damascus, completely devoid of self, eager to minister in Christ's name, not interested in the best seat or the most acclaim but in humble heartfelt petition crys out "Lord, what will you have me to do?" When Gen. Wm. Booth was asked the secret of his success in the Salvation Army movement he said, "God has had all of Wm. Booth there was." Was it the first seats that brought success? No—unselfish consecration to Christ.

Which is it with you? Your desires or God's will. Your own way right or wrong; or His way. The will of selfish men has never righted the wrongs of the world and never will, but the will of God done in consecrated followers of Christ will right the wrong. Thy will be done in me—this is the confession which will remake the world.

A UNIQUE AND IMPORTANT CONFERENCE

At Quaker Hill, Richmond, Indiana, on December 11 and 12, 1942, there will be held a conference of "The Historic Peace Churches and Rural Life in the Middle West". For some years an alarming number of our young people have left their home communities for the city. As a result our meetings are being laid down, our numbers and our vitality diminish. Stanley Hamilton, director of Quaker Hill, has organized his concern into this conference to determine whether the Historic Peace Churches, Brethren, Friends, and Mennonites, can work out a cooperative program that will guide an increasing number of our choice young people into active rural life.

The distinguished group of leaders and resource persons will include Dr. O. E. Baker, University of Maryland, formerly of the U. S. Department of Agriculture; E. R. Bowen, of Chicago, General Secretary of the Cooperative League; Prof. Guy Hershberger, of Goshen College, Goshen, Indiana; Monsignor L. G. Ligutti, of Des Moines, Executive Secretary of the National

(Continued on uage 503)

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

TO MEMBERS OF THE C. P. S. CAMPS

One of your number, Henry W. Maier, in the November issue of THE AMERICAN FRIEND called attention to the feeling of frustration which many of you are experiencing. To some of you it may have become a real "mental agony." But who does not, in these days, have that feeling.

"Griping" seems to have become an emotional exercise. The soldier stationed at some lonely center like a hot spot in a far away desert or a frigid one in the sub-arctic, for months on end, gripes because of his surroundings and limitations. We at home gripe about the lack of sugar, tires, gasoline, coffee and a thousand and one things which interfere with our normal living. The war prisoner, and we are told there are six million of them, suffers far more than any of us. Behind barbed wire with no assigned tasks—unless in certain areas where forced labor is the rule—he awaits the end of the war, wondering if he may not go crazy with tedium and worry before that unknown day comes. Every one of us seems to be in the clutches of that demon frustration.

Our country, by entering this war, forced every one of us into some sort of attitude towards it. Young men of conscription age could register and enter regularly into military service. Those who were conscientious objectors to war could enter as non-combatants, accept the arrangement of Civilian Public Service, provided with the consent of the government, or refusing these even refuse to register and take the consequences—jail or prison. C. P. S. service is after all a very definite type of imprisonment.

There is a story in the Old Testament of a man who had certain limits set to his freedom. Within those limits he was privileged to live and act very much as in former days, but if he passed over a certain brook he was to be executed. C. P. S. Campers are in a somewhat analogous position. They can take the area of freedom and limited service and make much of it or leave it by escape, desertion (passing over the brook) and take the consequences; or they may enter active military service.

Hospital—ambulance—medical service appeals to our humanitarian instincts. But available service of that type produces mixed results. One must at the present time enter the army to get it. In the army he is saving life first so that a man may be returned to combat duty. This fact presents the C.O. with a difficult dilemma. Many of course are so seriously maimed that they soon return to their homes. In any case even though one may be opposed to killing he is lending his services to that end for he is a part of the machine, and on taking his position in the rescue corps releases another for actual combat service.

Relief work such as was done in France during the first world war is not now available. We may fret about it to the limit but that will not get any one into such service. It is not in sight and no one knows when it will be. Hundreds of C.P.S. Campers will, we presume, be ready when the time comes to enter it. Already the Service Committee has five thousand applications from outside the camps for this type of work.

There are many of you who cannot afford the funds necessary for your support in camp and some resent being supported, fearing the odium often attached to "charity"—there is griping in and out of the camps about that. But why feel that way? Millions are buying war stamps and bonds to support the boys on the military front and are proud of it. Why cannot we C.O.'s at home make a contribution for you who are in the forefront of what we feel to be a greater cause. Why not? It's our cause as well as yours, and why should we be denied the privilege of helping?

What you are doing often seems so trivial compared with what you had planned to do or were already doing. Pulling grass and weeds from rows of fingerling shrubs and trees, cutting vines and trees to make drainage canals possible, building dams to retain surface water for cows and hogs to drink, does not seem nearly so romantic as ambulance driving on the Burma Road or doing reconstruction work in Europe, and no doubt gets on your nerves. How many jobs back home seem trivial to thousands who once dreamed of doing great things. Many a college degree is doing the daily rounds of household duties, keeping the farm and garden from being swamped with weeds, or acting as porter at a railroad station, or running nut number 75 on bolt number 75 all day long. It often takes a good imagination to see how much all these things contribute to the welfare of humanity. Thousands of us are engaged in doing "second best" things.

In any undertaking of importance,

some of the most important acts are not those at the focus of attention. Instead they are matters of spirit, or attitude that may not be recognized until years after the conspicuous part of the project is passed. In the C.P.S. program it is almost certain that the most important accomplishments are not those directly connected with the soil, or the forest but in those influences which are planted like seeds in the lives and thinking of neighbors and friends who come into contact with the Campers and their work. It is difficult for you to realize now that in spite of your sense of frustration more important achievements are being accomplished.

Fellows in the first world war had a task before them, they stood their ground, sometimes at the cost of considerable suffering, were, many of them, furloughed for reconstruction work in France. They did their job, and did it well. Now its up to you and us to render for our day a like service.

MURRAY S. KENWORTHY.

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A letter from the mother of two men in the Navy, written to her Congressman who has been trying to remove a C.P.S. camp from his district, is worth quoting. She refers to the fact that her sons are fighting "for the freedoms of a democracy as opposed to the oppressions of a dictatorship. One of these essential freedoms has always been the freedom of conscience. . . Although my boys feel it is right for them to fight for the immediate end of ending this threat to human rights and freedom now imperilling us, we have still to remember and be thankful for the boys who are willing to fight the good fight to end war as a method of settling human and national differences. This end is no less imperative and real than the end for which my boys are fighting, and these boys fight it without trumpets, honor or praise, in the face of scorn and opposition, always in loneliness. . . Personally, I cannot see how any of us can be blind enough to feel that they are 'letting others do the fighting for them' when they are so truly fighting for us all, and that your and my grandsons may never have to face the kind of world our sons are now facing." She concludes with the hope that the Congressman will not only reverse his decision about the removal of the camp, but that he will try to educate his constituency "to see the essentially American and Christian gesture it is to allow these sincere, brave and prophetic young men to work in their own way for the future good of our commonwealth and the world of which we are so closely a part."

American Friends Service Committee.

IN APPRECIATION OF THE QUAKERS

The Quakers greatly astonished us when years ago they came upon our horizon in travel stories, novels, and drama. Do you remember Voltaire's description of them in his *Lettres anglaises?* He had seen in London representatives of this strange sect, and he had enjoyed putting them in plays, half jeering, as he was likely to be, and half respectful. Ironical because of their show of plainness, because of their purposeful rudeness, because of their "quaking" fanaticism; respectful because of their frankness and their simplicity.

Let us erase from our minds this obsolete picture. It has been a long time since they have worn broad-brimmed hats, clothes which are designed to run counter to the fashions; it has been a long time since they stopped theeing and thying everyone. The peculiarities of former times have disappeared; what remains is their confidence in the divine presence and their boundless spirit of charity.

In their duty, in their conception of charity, the Quakers have never for an instant wavered.

No elaborate organization, no offices overloaded with executives, that heavy administrative mass which moves only with great effort, but a work always discreet and always effectual. It was well known that of their own contributions, of the gifts which flowed toward them—of all this manna which they gathered up, nothing would be lost; and by their care it is now falling on our impoverished land. Through storm and tempest they have continued their task.

I traveled with four of them who were leaving the United States on a mission to Europe. They weren't young men, but rather men of mature years, arrived at that time of life when others consider that they have earned the right to rest. So unpretending, so intentionally unobtrusive, so concerned not to attract attention to themselves, so deeply desirous of remaining in the background. They always kept together, as becomes brothers; they had meetings and conferences in order to prepare all the details of their action. Sometimes one saw them appear with a tired look, which was not to be explained merely by the frightful state of the sea. They had just been vaccinated against typhoid, against some one of the maladies that lie in wait for those who bend toward human suffering. Not at all morose, they were affable and gay, and I liked their smile.

At Lisbon I left these four brothers who were going off in different directions; but I didn't leave them as one does those travelers whom one meets casually during the trip and whom one forgets upon arriving in port. I shall long see the light in their eyes, I shall long think of these men of good will, who in the purest spirit of unselfishness, were leaving their comfort, their hearthsides, their families, their native land, to come as missionaries of pity to bind up the wounds of our bleeding Europe. I shall hear their voices, which never slander and never condemn, I shall think of the example of those sowers who aren't satisfied to throw seed at random, but wish to watch over each one in its furrow until it becomes under their eyes a beneficent harvest . It is not to flatter them that I dedicate this homage, since they are insensitive to all flattery and since many of them are but slightly acquainted with our language and will not read this. But if it is true that there is in the realms eternal an ultimate record book wherein the good deeds of men are set down, and if it is also true that opposite this account the pages reserved for the expression of gratitude too often remain empty and white, then let there be assembled, this time at least, letters and words to show that our wounded hearts are comforted by the virtue of a charity so pure and so patiently insistent.—By PAUL HAZARD, *de l'Academie Francaise.* Published in French in the October issue of *Voici.* Forwarded by Stanley R. Yarnall.

CLOTHING NEEDED

FOR MEN IN THE C.P.S. CAMPS

The men in the Civilian Public Service camps are in need of clothing. For many of them it will be their second winter in camp. Since the men receive an allowance of only $2.50 a month and in many cases are themselves contributing to the program, the cost of clothing is difficult to meet.

There are now 5,000 men in these camps operated by the Society of Friends, the Church of the Brethren, and the Mennonite Church, and one camp operated by Catholics. The number of C.P.S. men will increase as more selectees are called into the Army. Clothing will be a real problem. May we have your help?

Underwear—long, wool or part wool (at least 25 per cent wool. Cotton is not sufficient). Separate tops and drawers. Flannel pajamas.

Socks—wool work socks, longer than regular preferred.

Shirts—wool or heavy flannel.

Trousers and Overalls—heavy denim.

Jackets—mackinaws, wind breakers, leather jackets, heavy lined denim jackets.

Sweaters—for indoor wear, or for outdoor wear under wind breakers.

Caps—wool, to cover ears.

Mittens—leather. Liner mittens of wool to fit inside leather mittens.
Mufflers.

FOR THE AGED AND CHILDREN OF BRITAIN

Reports from Britain explaining the needs brought about by the conversion of British industry for total war, shortage of shipping space and the extensive bombing raids, indicate that there are a minimum of two million young children and another million adults, mostly aged people, without warm and adequate clothing and proper protection from their cold and damp weather. Facing a fourth winter of war, the needs of the British people have become desperate.

Clothing will be accumulated at the American Friends Service Committee warehouses at 1515 Cherry Street, Philadelphia, Pa., and with the cooperation of the British War Relief Society will be shipped to England and distributed through the Quaker Centers throughout Britain by the Friends War Relief Service. The appeal made stresses the need for warm and serviceable clothing and blankets.

The British War Relief Society have organized a flourishing Salvage Department where new clothes are made from old garments unfit for further use and odd pieces of material. The work is being done by hundreds of women and school children in the Philadelphia area. This promotion of thrift during wartime is enthusiastically endorsed by women leaders throughout the nation.

Thus once more the Quakers stretch forth the hand of practical friendship and express in a concrete manner their belief in the all powerful virtue of love. They invite the cooperation of all Americans in their work of mercy.

The Clothing Committee has knitting wool available. Write for samples and costs to CLOTHING COMMITTEE, A. F. S. C., 20 So. 12th St., Philadelphia, Pa.

A UNIQUE CONFERENCE

(Continued from page 501)

Catholic Rural Life Conference; Arthur E. Morgan, of Yellow Springs, Ohio, President of Community Service, Inc., former President of Antioch College, former Chairman of the T.V.A.; and Homer L. Morris, of Wallingford, Pa., Secretary of the Social-Industrial Section of the American Service Committee.

All interested persons are cordially invited. There will be no registration fee, and food and lodging may be had at Quaker Hill for $1.75 a day. The opening session will be at 10 a. m., December 11, and the conference will close at 5 p. m. December 12. For further information, please write to Stanley Hamilton, Director, Quaker Hill, R. R. No. 2, Richmond, Indiana.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana

GEORGE FOX AND THE LIGHT WITHIN

BY RACHEL HADLEY KING

Friends Book Store, 302 Arch Street, Philadelphia, Pa.

At last here is an illuminating and adequate treatment of the *Light Within* as George Fox used the term. Throughout the entire history of Quakerism it has done service as a constantly recurrent phase, but when anyone asked what the phrase meant, the answer was elusive, or it was an "escape-mechanism" in the words: "I will lend thee Barclay's Apology." The trouble with that answer was that the *Apology* gave Barclay's view of the *Light Within*, not George Fox's.

To the Calvinist it was a major heresy, and four Quakers were hung in Boston because they avowed their faith in a *Light Within*. Through all the controversies within the Society of Friends both opponents have held to it—Elias Hicks and the orthodox Elders: John Wilbur and Joseph John Gurney. But it was all the time such a vague phrase that each contestant could give his own peculiar color of meaning, and both could claim to be true lineal descendants of George Fox. Throughout it all nobody made a serious effort to find out what this unique prophet in the seventeenth century really meant by his discovery.

I know only too well how few members of the Society of Friends have any vital interest in the historical origins of their own faith and how even fewer there are who are ready to take the pains to discover what the central message of that faith meant to its founders. There are, however, a few who care intensely and there are many outside the fold who are interested in these issues, and there will continue to be a group of scholars who are eager for the truth in these matters. There will be now, and for many years to come, a select few who will give thanks for a book like this, and it will stimulate other studies.

One of the most significant features of this book is the careful and penetrating study of the differences and likenesses between Calvinism (i. e., Puritanism) and Quakerism. I have nowhere else seen the differentiation so specifically drawn and I have nowhere else found the "Calvinistic overtones" in early Quakerism so admirably presented. Was George Fox a Puritan? Was George Fox a thoroughgoing opponent of Puritanism? The answer in this book is clear as a bell.

Again, nearly everybody has seen that George Fox was a *mystic*. But that is a word of many meanings. There are good mystics and there are bad mystics. What type of mystic was George Fox? Was he in the perennial "succession," or was he of a new order? How did it happen that, while mystics are usually individualists, he became an organizer and the founder of a continuous movement? All these questions are clearly answered in this book.

One of the most valuable features of Rachel King's book is the simplicity of her method. Out of all the confusions of Fox's use of the *Light Within*, she finds two central principles underlying all the uses of the great phrase. She has caught the significance of "Occam's Razor." Occam's Razor, as some will remember, shaved away all unnecessary interpretation and brought the problem down to its bare simplicities. So here we have utter simplicity. The *Light Within* is that principle within us which shows us what is evil. And secondly the *Light Within* is that principle within us which brings us into *unity*, unity with God and unity with men. The book is in the main the interpretation of these two principles and a skilful reduction of the confusions to this simplicity of interpretation.

The reader must not, however, expect "Occam's Razor" to cut an easy primrose path for his feet to walk in. This is a Doctor's Thesis. It is a learned book by a scholar and it does not have the qualities of a Primer. The reader must be somewhat a "Delian diver." He must be ready to go deep, but if he will do that, he is pretty sure to come up with his pearl.

RUFUS M. JONES.
Haverford, Pennsylvania.

THE FAITH WE LIVE

BY ALBERT EDWARD DAY

Abingdon-Cokesbury, Price $2.00

Dr. Day's book, "The Faith We Live," is, as it should be, a reflection of his personal experience. He has put into this volume, so he says, "the distilled essence of thinking and praying, winning and losing, rejoicing and sorrowing, fellowship with God and the acheing emptiness of those strange divine absences which have baffled greater souls."

Before launching into the main theme of the book, that of practical Christian living, the author spends some time comparing his present conception with those of his devout, fundamentalist grandfather. It is a searching, sympathetic

quest running through six chapters. Dr. Day finds much in the earlier faith still vital in his present thinking, cast, however, in a somewhat different form. He also finds certain losses and gains which must be accepted and adjustments made accordingly. Both, however, find a God of love revealed in Jesus and those who are transformed by his spirit.

In his search for God in nature, Dr. Day follows the philosophy of Dr. Wieman, who finds "God manifest most perfectly in *growth*. It is ever-operative. It is super-human, beyond man's power. It is at work within man and without. It is forever trying to bring everything into larger and larger co-operation, richer and richer mutuality."

The clew to duty is found by keeping alert to a "good," near at hand that needs your help. Seize upon it and do your best. Bet your life on the fact that at every moment of your experience a greater good is trying to break into your life—that there is more health for you than you now enjoy, more wisdom than you now possess, more personal power than you wield . . . more poise, more purity, more gentleness, more Christlikeness than has yet blessed you. The faith we live is an expanding force and this book helps us find it.

HERMAN NEWMAN.

ELIHU GRANT

Dr. Elihu Grant of Stamford, Connecticut, died on November 2, 1942, in the Presbyterian hospital at New York City, New York, after having been ill for several months.

He was reared and educated in the Methodist Church. He was a graduate of Boston University. From 1889 to 1894 he was engaged in business. In the latter year he began his ministerial career as a Methodist pastor. From 1901 to 1904 he organized and was principal of the Friends School at Ram Allah, Palestine. In 1907 he became associated with the teaching staff of Smith College in the department of Biblical Literature. In 1917 Haverford College called him to the Biblical Department of that institution, where he remained until he was retired as Professor Emeritus in 1938.

As head of the Haverford College Archeological Expedition, he directed excavations at Tell en Nasbeh, Palestine, in 1927, and at Beth Shemesh from 1928 to 1933.

He was associated with a number of societies promoting better human relationships, among them being the American Friends of the Arabs, of which he was President.

Among the books which he published are "The Peasantry of Palestine," "The Orient in Bible Times," and "Palestine Today."

The funeral service was held at the Haverford, Pa., Friends Meeting House.

The many friends of Elihu Grant will not forget the constructive contributions this noble educator made to many fields of human welfare.

"Somehow we must produce a hardier variety of spiritual stock. We are bound to live in the world. We cannot escape the chill and the frosts of the world which environs us. But if we are to survive we must gain a vitality of sap, a quality of spirit, which cannot only *stand* the outward conditions, but can transmute them and produce the fruits of the spirit in the midst of the world where men toil and struggle."

RUFUS M. JONES.

QUAKERDOM · AT · LARGE

Levi F. Cox, well-known in former years as a pastor and evangelist in Indiana and Western Yearly Meetings, recently observed his 87th birthday at his home in Ridgeville, Indiana. He had three sons to enter the ministry: Homer L. Cox, who at the time of his death a few years ago was serving as Superintendent of Ohio Yearly Meeting; Rocie J. Cox, pastor of the Northside Nazarene Church, Jacksonville, Florida; and Murray Cox Johnson, pastor of the Union Street Friends Meeting, Kokomo, Indiana.

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The following persons from Sandcreek Quarterly Meeting, Western Yearly Meeting, were elected to office on November 3: Joda Newsom, State Representative, Hadley C. Thomas, Co. Surveyor, and Norris McHenry, Township Trustee. James Catlin was recently appointed attendance officer and Hershel Newsom was chosen head of the State Grange at a meeting in New Castle, Indiana.

NEWS OF OUR MEETINGS

On October 25, 1942, the Lawrence Kansas Friends held dedicatory services for their new church structure located at 16th and New Hampshire streets. In the morning service Richard Newby spoke from the text, "What mean ye by these stones?" Joshua 4:6 and 21. In the afternoon Richard Wiles, General Superintendent of Kansas Yearly Meeting, spoke from I Chronicles, 29:9, calling attention to the willingness with which peoples of that day sacrificed and labored for the building of a temple for God, and commending the sacrifices and labor of Lawrence Friends in making possible the new building. The pastor, Alfred P. Smith, then led the congregation in the dedicatory service, and offered the dedicatory prayer. Oren D. Dunlap, Quarterly Meeting Superintendent, Lance Brady of Tonganoxie, and Wm. Garrison of Prairie Center assisted in the service.

The old Yearly Meeting House which was built in 1872 has served as a meeting place for many years, but due to deterioration of the building and lack of modern facilities for heat and plumbing it became necessary for Friends to build a suitable structure in a more advantageous location. Recognizing this need, Kansas Yearly Meeting trustees gave the Lawrence congregation authority to make any disposition of the old property that might be possible in order to facilitate building in a more central place.

In furtherance of this project the Meeting made plans to raze the old structure and utilize all possible materials in the new building. The building is of English Gothic design, in stone veneer, and represents an outlay of approximately ten thousand dollars in cash and donated labor. One contractor in estimating the value of the completed building, if made of new materials, no better than the dressed stone and clear white pine slavaged from the old building, at forty thousand dollars, or thereabout.

Richard Newby stayed over for the week following the dedication for a series of visitation evangelism presentations.

On November 11 the Meeting will observe its 73rd anniversary with a congregational gathering and appropriate services.

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Portland Quarterly Meeting of Friends will be held at Monroe, Indiana, on December 12th, beginning with the Meeting on Ministry and Oversight at 9:30 a. m., followed by the regular business meeting at 10:30 a. m. A carry-in dinner will be served at the noon hour and a meeting for worship will be held in the afternoon beginning at 1:30 o'clock. A cordial invitation is extended to Friends from different sections to be present.

On Sunday, October 18, a reception was given at the Friends Church in Plainfield, Indiana, for their new pastor, Milo Hinckle and his good wife, Addie Hinckle. A large congregation listened with interest to the pastor's spiritual message and then all adjourned to the dining room to partake of a bountiful meal. After dinner the pastor and his wife were welcomed by speakers representing the various departments of the church work. Special musical numbers added much to the occasion. The Hinckles responded in a very gracious manner.

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A good Rally Day program was given on Sunday, October 25, at New Salem Friends Church south of Greentown, Indiana, following the Bible School hour. The children presented an interesting program, and Hessie Segrave read memorials of faithful members of the adult class of the Bible School who have passed away. Carnations were given in their memory to the companions who are left. A young men's quartet from Taylor University, Upland, Indiana, gave a program of songs and testimony that was inspiring. There were ninety-seven persons present to enjoy the services of the day.

* * * *

According to the annual custom, all of the Monthly Meeting Committees of Wilmington Monthly Meeting, Wilmington, Ohio, have met in the home of the minister, A. Ward Applegate, for organization and for making plans for the year's work.

Wilmington Meeting began the observance of "Christian Home Life Week" Tuesday evening at the November meeting of the Men's league. There was a pot luck supper, followed by a program in which four members of the meeting presented the topics: "Christian Home Life and Education," "Christian Home Life and Boys," "Christian Home Life and Girls," and "Christian Home Life and Church." Group singing and two cornet solos by one of the young men of the meeting added much to the spirit of unity of the gathering which was well attended.

Promotion Day was observed in the Bible School with appropriate exercises. The Bible School is starting in the development of the program of the United Christian Advance.

Anabel Parker of Wilmington Meeting, a sophomore at Wilmington College and Dr. Mary Lane Charles, professor of languages at Wilmington College, who were both at Durango, Mexico, in the work camp of the A. F. S. C. during the summer, have spoken to many groups: The Men's League, What-So-Ever Circle, Helpers' Class, Missionary Society, Rotary Club, Wilmington College Auxiliary, and others, and have brought people closer in sympathy and understanding with the Mexican people and the projects in Mexico under the direction of the A. F. S. C. which give people an opportunity for constructive service.

* * * *

Amboy, Indiana, Friends observed Religious Education Week October 5 to 11. Workers Council was held at the parsonage on Monday evening. Tuesday was known as the Family at Home night. Thursday the first of the "Family at Church" nights was held with a large attendance and a special program. Friday was Visitation day. Rally Day Service was held Sunday morning during Church School. During the worship period a Dedication and Consecration service was conducted by Isaac Harris, using the subject, "The Candles of the Lord" in which the various departments of the Sunday School and Church had a part.

* * * *

A very precious feeling of the presence of the Holy Spirit was with us, as we convened in the little church at Center for the October session of Lynn Grove Quarterly Meeting, Iowa Yearly Meeting.

A deep concern was manifest in the Meeting on Ministry and Oversight which convened at 9:30 a. m. Saturday, October 17, over the lack of Family worship. The need was emphasized, that in these days of hurry and anxiety, we need the strength and confidence that comes from waiting on the Lord.

Orin Hutchins, pastor of the Lynnville Meeting, brought the message at the eleven o'clock meeting, using as his text, "Fear not, little flock; it is the Father's good pleasure to give you the Kingdom". As we listened, we felt encouraged to press on, even though dark days are ahead, for we have the promise that "God is with us".

The women met at 1 p. m. for their Missionary Conference under the leadership of Della Day. We felt the very presence of the Holy Spirit in this meeting as Oshea Hutchins led us in our Devotions. A playlet, "Love's Gift", was very interestingly given by four girls of the Center Sunday School. Paul Barnett, our Yearly Meeting Superintendent, told us of our work in Cuba.

The business meeting at 2 p. m. was conducted, and many phases of the church work were discussed.

Sunday morning Paul Barnett gave a thought-provoking message as he briefly reviewed the life of Elijah and his discouragement when he felt there was nothing left for him to do. But the Lord spoke to him, giving him a definite work, that of anointing two kings and a prophet. It was a challenge to the church, that a very necessary part of our work in any forward movement is to train and encourage our young people for definite Christian work. They are being trained for every other vocation in life. Can the church do less?

* * * *

Sunday, October 4, homecoming, birth, and dedication day was observed by the Cane Creek Friends Meeting, at Snow Camp, N. C. Over six hundred people were in attendance. The morning meeting consisted of: the welcome by Mary Durham of the local meeting, and the response, given by Alice Lindley, clerk of Western Quarterly Meeting. Greetings on behalf of North Carolina Yearly Meeting were extended by its clerk, Algie I. Newlin. And the dedication message was given by Elbert Russell. Another outstanding event was the giving of gifts to the meeting, on its 191st birthday. The pastor, Elbert D. Newlin, under whose leadership the new meeting house had been erected, calmly stated to the vast throng, that $1,720.00 was needed to pay off the indebtedness on the new structure, and he believed it would be paid for before sunset. When the giving was over, the desired amount had been secured.

A fellowship dinner was enjoyed by the crowd, with lots of eats being left over.

The afternoon session consisted of special music and a reminiscence period; several took part in this interesting session.

* * * *

Mary Hiatt, Georgetown, Illinois, has completed a two-weeks revival in the Paoli, Indiana, Meeting. Several out-of-town Friends were present for part of the services, including: Mrs. Frank Long and Miss Jean Clark, of Noblesville, Albert Copeland and wife, of Westfield, and Fredric Carter and wife, of Plainfield.

Paoli Friends have just finished redecorating the auditorium of the church.

* * * *

Homecoming Day was a very happy occasion with West Elkton, Ohio, Friends on October the 11th. It was a perfect October day, and Friends, and friends of the Friends, responded in full to the invitations sent out by the committee. Old friends and former members sat down together in worship and also in friendly communion. Irwin Stegall of Richmond, Indiana was the guest minister in the morning service, and he inspired the congregation with his earnest message. A bountiful dinner in the Meetinghouse, and an hour of happy fellowship was enjoyed by some one hundred Friends. In the afternoon service, Arthur Hammond presented the Sermon Drama, "The Governor" — a story of Pontius Pilate in his relation to the trial and crucifixion of Jesus.

All agreed that it had been a day of

deeper value in these days of greater need in human living.

Youth's Sunday, October 18, was observed by Friends Meeting at West Elkton, Ohio. The young people were in full charge of the worship service. Harold Frame spoke on "Youth's View of Life Today", and the pastor, Arthur Hammond, closed the service with a few words of earnest appreciation and exhortation.

* * * *

Minneapolis, Minnesota, Meeting was favored October 18th to 25th with the presence and service of Willis R. Hotchkiss. This proved a time of heartsearching and inspiration to all privileged to attend.

Also on Thursday, October 29, we had the pleasure of meeting Iowa Yearly Meeting's new superintendent, Paul Barnet. After the midweek meeting, which he addressed, a social time afforded opportunity for more personal contacts.

November 1, according to custom All-Friends Day, brought out a good attendance. The service was helpful, one pleasant feature being presentation of messages from Friends at a distance. Later, most of those at the worship service sat down together to a fellowship dinner and song-feast.

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Idea of the month for the 57th Street Meeting, Chicago: "The essence of democracy is insistence on one's own person and the refusal to be a slave. The essence of Christianity is finding one's life in other lives, in that reverence for one's fellows which takes the sting from sacrifice and turns it into high self-expression. Democracy insists that one man is as good as another; Christianity 'in honor prefers one another'. The watchword of democracy is liberty; the watchword of Christianity is love."

* * * *

Winneshiek Quarterly Meeting was held at Valton, Wisconsin, beginning Friday evening, October 30, and closing Sunday evening, November 1, 1942. A goodly number of representatives and visitors were present. The Quarterly Meeting welcomed Paul Barnett, the new Superintendent of Iowa Yearly Meeting, on his first visit with them. His messages and suggestions were very helpful. Also they welcomed into their midst Martha Harris, new pastor at Sawyer, Wisconsin, and her husband, a fine singer and pianist.

Errol T. Elliott, President of Wm. Penn College, spoke both Sunday morning and Sunday afternoon, bringing a sense of the presence of God as "Our Father", in his message on the Lord's prayer. The three White girls from Harmony, Minnesota, brought a message in song, "Sun of my Soul", which was very beautiful.

On Saturday afternoon after the business session, Alvin Hoskins mentioned that the Quarterly Meeting had been started seventy-eight years ago, and interesting reminiscences were made of events as long ago as fifty and sixty years. A committee was appointed to collect as much information on the history of the meeting as possible.

Dinners were served in the basement, and the social hours were enjoyed both Saturday and Sunday.

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A group of Friends and friends of Friends meet from time to time in the Collingwood Avenue, Toledo, Ohio, Presbyterian Church sewing room for preparing garments for those in need.

* * * *

Many Friends will be interested in the subject to be discussed at the Annual Meeting of *The Friend* (Philadelphia), which this year honors the living Quaker authors. The themes and speakers follow:

"Should Contemporary Friends Write Their Journals?"—Anna Cox Brinton.

"The Prospects for Quaker Humor"—William Wistar Comfort.

"Where are the Quaker Poets?"—Janet Payne Whitney.

"What I should Write if I Were Young."—J. Henry Bartlett.

The meeting is scheduled for the Meetinghouse, Fourth and Arch Streets, November 6.

* * * *

The Friends Center, 144 East 20th Street, New York City, has arranged a panel discussion on training for post-war relief and reconstruction to take place at eight o'clock on Wednesday, November 18th. Dr. Phillip Jessup, co-director of the course at Columbia University in post-war reconstruction and international administration, will be the leader of the panel. Other members will include experts representing agencies which have operated extensive relief and reconstruction programs in various parts of the world.

* * * *

The Glens Falls Quarterly Meeting of Friends met at Glens Falls, New York on November 7 and 8, 1942.

The Saturday evening meeting was primarily for Young Friends with William Reagan, Principal of Oakwood School, the guest speaker. He challenged us to accept the responsibility that must be met in order that we may not only grow in stature and years, but that we will mature intellectually and spiritually.

Sunday morning at the Meeting for Worship, William Reagan brought us the message from the theme "All Things Become New". A newly consecrated life or a reconsecrated life does not necessarily change in outward habits, but the way of doing tasks is changed. Christianity makes duty pleasant.

In the afternoon business session, Verl Kent was again chosen Clerk for the coming year. We have had much interest shown in American Friends Service and Civilian Public Service, so each Monthly Meeting sent a report of work done. Albany Friends joined our group last February. They have an All-Friends Group of twenty-six members and attenders. They have organized a Quaker Emergency Service group which has volunteers as Orderlies in the Albany Hospital, a service much needed and appreciated. From this same group, some are aiding a school luncheon feeding project in the Booker T. Washington Negro Center. Besides this, they are actively supporting the Civilian Public Service Fund. This splendid report shows us that though we may be small in numbers there is much that can be accomplished when there is a will to do.

The Glens Falls and South Glens Falls groups have sent several boxes of clothing to the American Friends Service Committee and also to Tennessee and are working at present on a sewing project for Greek Relief.

There was an appreciably large delegation of Young People present at all sessions of our meeting. Both young and old expressed their appreciation of William Reagan's helpful messages and his presence with us.

MARRIAGES

CROWE-HICKMAN — Enna Jean Hickman, of Paoli, Indiana, to Dean Crowe.

KING-MELTON — Marjorie Melton, of Paoli, to Odes King, of Jasper, Indiana.

JONES-TAYLOR—Dana Taylor, of Orleans, Indiana, to Andrew Jones, of Paoli.

KIRACOFE-SHAFER—Jean Shafer, member of West Elkton, Ohio, Friends Meeting, and Howard Kiracofe, member of the Church of the Brethren of Gratis, Ohio, were married October 9 in the bride's home. Arthur W. Hammond, Minister.

LAPPING-PRITCHETT—At Paoli, Indiana, Mary Frances Pritchett to Philip Lapping.

WILLIAMS-RADCLIFFE — Frances Radcliffe, to Lawrence Williams, of Paoli, Indiana.

WILSON-SONNEBURG—At Paoli, Indiana; Dorothy Sonneburg, of Joliet, Illinois, to Frank Wilson, of Paoli.

BIRTHS

COPITHORNE—On October 29, 1942, at University Hospital, Iowa City, Iowa, to John and Josephine Copithorne, of Scattergood, Iowa, a daughter, Mary Susan.

HUNT—To Byron and Ruth Hunt, on October 23, 1942, a son, James Lee.

JONES—To Edwin L. and Margaret Carter Jones, on October 15, 1942, at

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For catalogue address:
JAMES F. WALKER, *Principal*
Westtown, Pennsylvania

Oakdale, California, a daughter, Sandra Janice Jones.

RHODES—On October 14, 1942, to Mr. and Mrs. Charles Rhodes of North Andover, Massachusetts, a son, Richard Charles Somerville Rhodes.

DEATHS

CHANDLER—Naomi Jester Chandler, daughter of William and Elizabeth Jester, was born March 10, 1884, at Spiceland, Indiana, and died October 22, 1942, at the home of her father in Glendale, California. He and two sisters survive. She was born a birthright Friend, was converted in early childhood, and soon developed the gift of singing. For over twenty-five years she travelled with a number of evangelists singing in the larger cities throughout Indiana, Colorado, Nebraska, Kansas and Oklahoma. She married Oliver Chandler, a minister, who preceeded her in death. Funeral services were conducted in Glendale, California, by Ray Lewis.

MICHENER—Frank Wilfred Michener, at Salem, Oregon, October 9, 1942, aged 78 years. He was a birthright Friend born near New Sharon, Iowa. In recent years he lived at Salem, Oregon, and was a member of the Friends Church there. He had served Iowa Yearly Meeting as Treasurer, Chairman of the Permanent Board, and a member of the Penn College Board. Six children survive; Grace Conover, Paul, Dwight, Guy, and Errol Michener; and Mildred Silver. Funeral services were conducted at Salem, Oregon, and at Truro, Iowa.

PATTERSON—Carl Patterson, at Chesterhill, Ohio, on October 29, 1942, aged 69. He traveled extensively in the interests of the Gospel both in this country and in England, Ireland, Norway, and Denmark.

OVERMAN — Norma Overman, on September 8, 1942, following an illness of a year. Services were in charge of Gail Davis, of Hagerstown. Burial was in the Friends Cemetery.

SOMERVILLE—On October 10, 1942, at Lawrence General Hospital, Lawrence, Massachusetts, Mary Somerville, following a long illness. She is survived by her daughter, her son, a sister and a brother. Funeral services were held by Friends at Douglas-Dewhirst Funeral Home, in Methuen.

WOOD—On October 21, 1942, at the home of his son in Alhambra, California, S. Aldin Wood, in his 75th year. The son of Frank and Celina Peckham Wood, he was born near Fennimore, Wisconsin, on February 16, 1868. He graduated in 1888 from New Providence Academy. In 1893 he was married to Flora Haworth, who, with three sons, survives. He was a member of the Friends Meeting at Deer Trail, Colorado. Services were at Alhambra with Paul Younger in charge. Interment was at Pomona, California, at the side of his youngest brother, Guy, who had preceded him in death but a few weeks.

AMONG OUR CONTRIBUTORS

ROBERT C. JONES; Member of the staff of the Labor and Social Security Division of the Pan-American Union, Washington, D. C.

DAVID E. HENLEY; Professor of Sociology, Whittier College, and Executive Secretary of the Pacific Coast Branch of the American Friends Service Committee.

FREDRIC E. CARTER; General Superintendent of Western Yearly Meeting.

CATHERINE BRUNER; wife of David K. Bruner, Professor of Sociology, Earlham College.

KENNETH R. PICKERING; Pastor of the Knightstown, Indiana, Meeting.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks nort hof Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

The American Friend

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First Friends Church, 13th at Alabama Street. Church School, 9:30 a. m. Meeting for Worship, 10:45 a. m. Herbert Huffman, Minister. RIley 5224, Office Telephone.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

United Meetings for Worship of Twentieth Street Meeting and Fifteenth Street Meeting. From October through April at Friends Meeting House, 221 East 15th Street, First Day at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30 T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m., Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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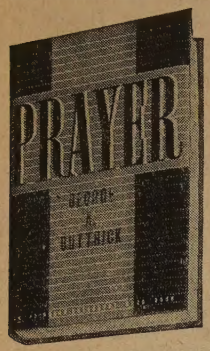

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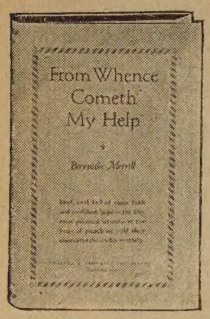

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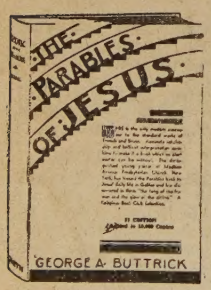

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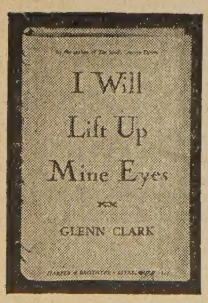

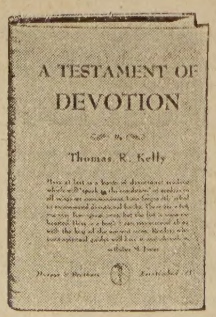

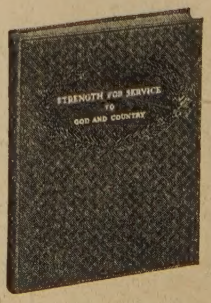

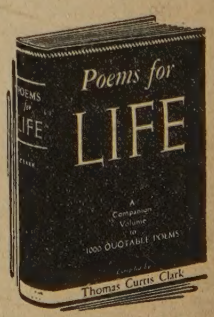

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